Bibliographic Guides

The Jaina Scriptures: A Survey with Selected Bibliography of Prakrit Editions and English Translations

Eastern Tradition Research Institute

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Note: The phrase "[we lack]" found in this *Bibliographic Guide* means that we do not have this particular book in our archives, and that therefore its bibliographic data is unverified.

Introduction

The original Jaina scriptures are the fourteen Pūrvas, the "ancient" texts (as the name means), which were transmitted orally. They are lost. Next come the twelve Aṅgas, "limbs," also transmitted orally for centuries before being written down. The twelfth of these Aṅgas included a section giving the teachings of the ancient Pūrvas. It, too, is lost. The remaining eleven Aṅgas are found in the canon preserved by the Śvetāmbaras, one of the two main branches of Jainism. But the Digambaras, the other main branch, say that all the Aṅgas are lost, just like the Pūrvas. Thus, they do not regard the extant Aṅgas as authentic, but rather as mere substitutes for the lost originals. The Pūrvas and the Aṅgas are the extent of the teachings coming directly from the Tīrthaṅkara ("ford-maker"), the founder/restorer of Jainism. This means that the Digambara Jainas, in holding that the Pūrvas as well as all the Aṅgas are lost, had no sacred canon as such. They had only religious books written by their holy men such as Kunda-kunda. However, this changed in the early 1900s, when teachings from the section of the lost twelfth Aṅga that gave the teachings of the lost Pūrvas began to come out. These had been preserved in a temple on palm-leaf manuscripts that for many centuries were used only as objects of worship, not study. These texts, the *Ṣaṭkhaṇḍāgama* and the *Kaṣāya-prābhṛta*, would thus give portions of the oldest Jaina teachings, those of the Pūrvas. They now comprise the Digambara sacred canon.

The Śvetāmbara sacred canon consists of the eleven Aṅgas preserved by them, held to be the direct teachings of the last Tīrthaṅkara, Mahāvīra (given orally through his *gaṇadharas,* or chief disciples), along with thirty-four subsidiary works. It thus consists of forty-five books. These will be described below. As stated above, the Digambaras do not accept the eleven extant Aṅgas as authentic. Some evidence for this is that the contents of the extant tenth Aṅga, the *Praśna-vyākaraṇa,* do not at all match their description found in the *Samavāya Aṅga* and in the *Nandī Sūtra.* Nor do the Digambaras accept the canonical status of the other thirty-four scriptures of the Śvetāmbaras. Given this fact, it is noteworthy that the Śvetāmbara subsidiary canonical

work, the *Prajñāpanā Upāṅga*, has much in common with the recently published *Ṣaṭkhaṇḍāgama*. It, too, gives teachings from the lost Pūrvas. The close similarities of the material presented in the *Prajñāpanā Upāṅga* and in the *Ṣaṭkhaṇḍāgama* make it clear that they both drew on the same source. This apparently was the lost twelfth Aṅga, called the *Dṛṣṭivāda*, in which the teachings of the Pūrvas are found. This shows clearly that this Śvetāmbara text at least, and by implication other Śvetāmbara texts, have in fact preserved authentic original material, despite the rejection of their authenticity by the Digambaras. Today it is recognized by many Jainas, both Śvetāmbara and Digambara, that their respective scriptures complement each other.

An analysis of the shared contents of these two related texts is given in the article: "Prajñāpanā and Ṣaṭkhaṇḍāgama," by Dalsukhbhai D. Malvania, *Journal of the Oriental Institute*, Baroda, vol. 19, 1969, pp. 35-45. This article, slightly expanded according to my comparison, also appears as a section of the "Introduction" to *Paṇṇavaṇāsuttaṃ* (i.e., the *Prajñāpanā Sūtra*, or *Upāṅga*), Jaina-Āgama-Series no. 9, Part 2, 1971, pp. 223-231, although it is not there noted as such. A response to this by Hiralal Jain and A. N. Upadhye is found in the "Editorial" to the revised edition of *Shatkhandagam*, vol. 1, 1973, pp. 4-10.

The portion of the lost teachings of the Pūrvas that the *Ṣaṭkhaṇḍāgama* and also the *Prajñāpanā Upāṅga* preserve, their primary subject matter, is the unique Jaina doctrine of karma. This doctrine, in brief, is that karma takes the form of material (though not necessarily physical) particles, which inhere in the soul. These can and should be removed by austerities. As may be seen, the Jaina doctrine of karma differs greatly from the doctrine of karma as taught in the other two religions of ancient India, Hinduism and Buddhism. While they all agree that karma works, they to not agree on how it works, e.g., how the effects of acts done in one life reach the same being in another. The Jaina teachings on karma are complex. The *Ṣaṭkhaṇḍāgama* is accompanied by a massive and highly technical commentary, the *Dhavala*, now published in sixteen volumes. The last section of the *Ṣaṭkhaṇḍāgama*, the *Mahā-dhavala*, has been published in seven volumes. The related *Kaṣāya-prābhṛta* is also accompanied

by a massive commentary, the *Jaya-dhavala*, published in sixteen volumes. Much more wieldy than these combined thirty-nine volumes are the comparatively brief Karma-granthas. These small books of the Śvetāmbaras teach the same karma doctrine, though in less detail. Their teaching has been summarized in English in: *The Doctrine of Karman in Jain Philosophy*, by Helmuth von Glasenapp, Bombay, 1942; reprint, Varanasi: P.V. Research Institute, 1991 (Parshvanath Vidyashram Series 60); reprint, Fremont, California: Asian Humanities Press, 2003. A medium length account, drawing primarily on the *Ṣaṭkhaṇḍāgama* and its extensive *Dhavala* commentary, may be found in Nemicandra's *Gommaṭasāra*, which has been translated into English in three volumes. These were published as volumes 5, 6, and 10 of the Sacred Books of the Jainas series, with the spelling, *Gommatsara*, 1927-1937; reprint, New York: AMS Press, 1974; reprint, New Delhi: Today & Tomorrow's Printers & Publishers, 1990.

Writers who are accustomed to the doctrine of karma as taught in Hinduism and Buddhism have sometimes dismissed the Jaina doctrine of karma with a few disparaging remarks. But this doctrine is of very considerable interest to students of the Wisdom Tradition. In 1882, when the world knew little about Jainism, and virtually nothing about their doctrine of karma, an intriguing article was published in *The Theosophist* magazine, called "The Elixir of Life." Although Jainism is not mentioned therein, it depicts an application of the Jaina doctrine of karma, wherein actual particles, however subtle, inhere in the soul and cause bondage until they are shed. As in Jainism, they are shed through the practice of virtue and abstention from vice. This article was reprinted in the book, *Five Years of Theosophy*, and is also available at: www.theosophical.ca/elixir.htm.

The Contents of the Lost Pūrvas

The contents of the various Jaina scriptures are recounted in the *Samavāya Aṅga* and in the *Nandī Sūtra*. H. R. Kapadia has gleaned from the commentaries on these works, and from that on Nemicandra Sūri's *Pavayaṇa-sāruddhāra*, what the contents

of the Pūrvas (Prakrit, Puvva) were. He gives these in his *History of the Canonical Literature of the Jainas*, 1941, pp. 85-86:

"The 1st *Puvva* deals with the origin of all the *dravyas* [substances] and *paryāyas* [modes]; the 2nd, with their measurements (*parimāṇa*); the 3rd, with the potentialities-powers of the animate and inanimate objects; the 4th, with the existence and non-existence of objects from the stand-points of *dravya* [substance], *kṣetra* [place], *kāla* [time] and *bhāva* [state]; the 5th, with five kinds of knowledge; the 6th, with *saṃyama* [restraint] and truth and their opposites; the 7th, with an exposition of *ātman* [self, soul] from various stand-points; the 8th, with eight kinds of *karman* [action] and their subdivisions; the 9th, with *pratyākhyāna* [renunciation of certain foods, indulgences, or activities, for a specified period]; the 10th, with *vidyās*—miraculous lores; the 11th, with merit and demerit and their fructifications; the 12th, with 10 types of *prāṇa* [breath, vital airs] and various kinds of *āyuṣya* [vital power determining lifespan]; the 13th, with activities pertaining to *saṃyama* [restraint] etc.; and the 14th, with a subject not mentioned."

At the same time Kapadia published the information just quoted, Hiralal Jain brought out information on this from the *Ṣaṭkhaṇḍāgama* and its *Dhavala* commentary, the first volume of which he had just published in 1939. He read a paper at the Tenth All-India Oriental Conference in 1940, "Remnants of the Jaina Śrutāṅga Diṭṭhivāda," that was printed in its *Proceedings and Transactions* in 1941, pp. 214-232. In an appendix to this article he gave the contents of the *Diṭṭhivāda*, or *Dṛṣṭivāda*, i.e., the lost twelfth Aṅga, and the contents of the Pūrvas, whose teachings are found in that Aṅga. These are given in Prakrit and some Sanskrit. The contents of the Pūrvas from this newly available source seem to match those given by Kapadia fairly well, while providing some additional details or clarifications; e.g., the 12th Pūrva includes the topic of medicine (*kāya-cikitsādy-aṣṭāṃgam āyur-vedaṃ*). Note that the article by Ludwig Alsdorf, "What Were the Contents of the Dṛṣṭivāda" (*German Scholars on India*, vol. 1, 1973, pp. 1-5), despite the title, does not give the contents of the *Dṛṣṭivāda*. Rather, it proposes that there was "complete ignorance" of its contents among the Jainas early on,

and that the accounts of its contents that have come down to us, including those of the Pūrvas, are fictitious. I note this to save readers the trouble of consulting this misleadingly titled article. The agreement of the Śvetāmbara sources cited by Kapadia and the recently published Digambara sources cited by Hiralal Jain on the contents of the Pūrvas is sufficient, I believe, to show that they preserve facts.

The Pūrvas are traditionally thought to be in Sanskrit, not in Prakrit (see, for example: *History of the Canonical Literature of the Jainas*, pp. 89-90); whereas the extant Jaina scriptures are in Prakrit. It has become the custom to cite the extant Prakrit texts by their Sanskrit titles. This practice has here been followed. However, since they are often published under their Prakrit titles, the Prakrit title must be used in citing these editions. To help minimize confusion in this regard, the Jaina scriptures are listed here by both their Sanskrit and their Prakrit titles.

The Digambara Jaina Sacred Canon

The *Ṣaṭkhaṇḍāgama* (Prakrit, *Chakkhaṇḍāgama*) preserves a portion of the teachings of the second Pūrva, called *Āgrāyaṇī* (Prakrit, *Aggeṇiya*). This Pūrva had fourteen chapters, each of which in turn had twenty sub-sections. The fourth sub-section of the fifth chapter forms the basis of the *Ṣaṭkhaṇḍāgama*. This sub-section had twenty-four topics, which are explained in 46,000 verses in the *Ṣaṭkhaṇḍāgama*. These Pūrva teachings from the lost *Dṛṣṭivāda* Aṅga had been transmitted by Dharasena to two pupils, Puṣpadanta and Bhūtabali, who put them into writing in the late 1st century to early 2nd century C.E. Puṣpadanta wrote the first 177 *sūtras*, while Bhūtabali wrote the rest of the 6000 *sūtras* that make up the first five major sections (*khaṇḍas*) of the *Ṣaṭkhaṇḍāgama*, the "scripture in six sections." On these 6000 verses in five sections Vīrasena wrote the *Dhavala* commentary, finished in the year 816 C.E., equaling 72,000 verses in length. It is these five sections with this extensive commentary that was published as the *Ṣaṭkhaṇḍāgama* in 16 volumes, 1939-1959. Its subject matter is the doctrine of karma.

The *Mahābandha* forms the sixth and last section of the *Ṣaṭkhaṇḍāgama*. It was published separately in 7 volumes, 1947-1958, since it equals 40,000 verses in length. It was written by Bhūtabali in Prakrit prose. It is also called the *Mahādhavala*. Vīrasena has not written a commentary on this section of the *Ṣaṭkhaṇḍāgama*, since it needed none, being fully exhaustive by itself. Its subject matter is the bondage (*bandha*) of karma.

The *Kaṣāya-prābhṛta* (Prakrit, *Kasāya-pāhuḍaṃ*) preserves another portion of the teachings of the Pūrvas, this one from the fifth Pūrva, called *Jñāna-pravāda* (Prakrit, *Ṇāṇa-pavāda*). This Pūrva had twelve chapters, each of which in turn had twenty sub-sections. The third sub-section of the tenth chapter forms the basis of the *Kaṣāya-prābhṛta*. This sub-section had fifteen topics, which are explained in the 180 main verses and 53 explanatory verses of the *Kaṣāya-prābhṛta*. These Pūrva teachings from the lost *Dṛṣṭivāda* Aṅga had been transmitted by Guṇadhara, also known as Guṇabhadra, who put them into writing at about the same time the *Ṣaṭkhaṇḍāgama* was put into writing, the late 1st century to early 2nd century C.E. On these 233 verses Yati-vṛṣabha wrote a *Cūrṇi* in 6000 *sūtras*. On both these was written the *Jaya-dhavala* commentary, equaling 60,000 verses in length, the first 20,000 verse measure by Vīrasena, and the remaining 40,000 verse measure by his disciple Jinasena. It was completed in the year 837 C.E. All these were published in 16 volumes, 1944-1988. Its subject matter is karma, specifically *mohanīya* or "deluding" karma, which is produced by the *kaṣāyas* or "passions."

Prakrit Editions

Ṣaṭkhaṇḍāgama by Puṣpadanta and Bhūtabali, with *Dhavalā-ṭīkā* by Vīrasena, 16 vols., ed. by Hiralal Jain. 1st ed., Amaravati/Amraoti-Vidisha: Jaina Sahityoddharaka Fund, 1939-1959 (includes Hindi translation); 2nd rev. ed., Solapur: Jain Samskriti Samrakshaka Sangha, 1973-1995.

[Note: The second edition was revised with the help of access to photographs of the original manuscripts; the first edition was prepared from transcripts.]

Mahābandho by Bhūtabali, 7 vols.; vol. 1 ed. by Sumeruchandra Diwakar, vols. 2-7 ed. by Phool Chandra Siddhant Shastry (spelled Phoolchandra Siddhantashastri in later reprints). Banaras/Varanasi: Bhāratīya Jñānapītha Kāshī, 1947-1958 (includes Hindi translation); [photographic] reprint: New Delhi: Bharatiya Jnanpith, 1999-2000.
[Note: This book is sub-titled *Mahādhavala.*]

Kasāya-pāhuḍaṃ by Guṇadhara, with *Cūrṇi-sūtra* by Yativṛṣabha, and *Jayadhavalā-ṭīkā* by Vīrasena, 16 vols., ed. by Phulachandra/Phoolchandra Siddhantashastri and Kailashachandra Siddhantacharya/Siddhantashastri. Mathura: Bharatiya Digambara Jain Sangha/All-India Digambar Jain Sangha, 1944-1988; and reprinted by them, 1991-2003; (includes Hindi translation).

English Translations

The first volume of an English translation of the *Ṣaṭkhaṇḍāgama* and the *Dhavala* commentary has been published:

Satkhandagama; Six Volume Canon, by Puspadanta and Bhutabali, with *Dhavala* commentary by Acarya Sri Virsen; trans. by Nand Lal Jain; ed. by Ashok Kumar Jain. Roorkee: Pandit Phool Chandra Shastri Foundation; Varanasi: Shri Ganesh Varni Digamber Jain Sansthan, 2004. Part 1: Sat-prarupana, Enunciation of Existence (of section 1: Jivasthana, States of Jiva). [we lack]

An English translation of the basic text of the *Kaṣāya-prābhṛta,* without the commentaries, has been published as:

Chapters on Passions; Kasāya-pāhuda/Kaṣāya prābhṛta, by Ācārya Guṇadhara; trans. N. L. Jain. Lucknow: Sri Bharatavarsiya Digambara Jaina (Dharma-Sanraksini) Mahasabha; Varanasi: Parsvanatha Vidyapitha, 2005; Parswanatha Vidyapitha series, no. 148. [we lack]

Non-Canonical Digambara Jaina Texts

The Sacred Books of the Jainas series, published 1917-1940, comprises eleven of the most important Digambara Jaina texts. Although non-canonical, we must recall that until the publication of the *Ṣaṭkhaṇḍāgama* and *Kaṣāya-prābhṛta* in the 20th century, the Digambara Jainas had no canonical texts. So these eleven texts are of primary importance, forming part of what functions as the Digambara Jaina sacred canon.

This series includes the *Tattvārthādhigama-sūtra*, a text that is accepted by both Digambara and Śvetāmbara Jainas as the basic compendium of their religion. It has been aptly called the Jaina Bible. Since this 1920 translation, the first, three other translations of it have appeared:

Reality; English Translation of Shri Pujyapada's Sarvarthasiddhi, trans. by S. A. Jain. Calcutta: Vira Sasana Sangha, 1960; (the *Sarvārtha-siddhi* is the main Digambara commentary on the *Tattvārthādhigama-sūtra*, which latter is included in Sanskrit and English).

Pt. Sukhlalji's Commentary on Tattvārtha Sūtra of Vācaka Umāsvāti, trans. by K. K. Dixit. Ahmedabad: L. D. Institute of Indology, 1974; L. D. Series 44; (Pandit Sukhlalji was a leading modern Śvetāmbara Jaina scholar; includes the *Tattvārthādhigama-sūtra* in Sanskrit and English).

That Which Is; Tattvārtha Sūtra, with the combined commentaries of Umāsvāti/Umāsvāmi, Pūjyapāda and Siddhasenagaṇi, trans. by Nathmal Tatia. San Francisco: HarperCollins Publishers, 1994; (gives only the gist of these commentaries; includes the Sanskrit text of the *Tattvārthādhigama-sūtra*).

There is one other author besides Umāsvāti or Umāsvāmi, author of the *Tattvārthādhigama-sūtra*, who is claimed by both main branches of the Jainas: Siddhasena Divākara. He wrote the *Sanmati-tarka-prakaraṇa*, the first systematic treatise on the cardinal Jaina doctrine of *anekānta-vāda*, non-one-sidedness. It is not included in this series, but has been published separately in English translation:

Siddhasena Divākara's Sanmati Tarka, [trans. into Gujarati] by Sukhlālji Saṅghavi and Bechardāsji Doshi; trans. from Gujarati [into English] by A. B. Athavle and A. S. Gopani; ed. by Dalsukh Malvania. Bombay: Shri Jain Shwetambar Education Board, 1939; reprint, Ahmedabad: L. D. Institute of Indology, 2000; (includes Prakrit text).

This series also includes three works by Kunda-kunda, one of Jainism's most respected authors: the *Pañcāstikāya-sāra,* the *Samaya-sāra,* and the *Niyama-sāra.* His writings, although kept by the Digambaras, because of their excellence are also studied by Śvetāmbaras. His *Samaya-sāra* in particular is read with devotion by Jainas of all branches. Since this 1930 translation, a second one has appeared, by the translator of the *Pañcāstikāya-sāra*:

Samayasara; or, The Nature of the Self, by Kunda Kunda, with . . . commentary based upon Amritachandra's Atmakhyati, trans. by A. Chakravarti. Banaras: Bharatiya Jnanapitha, Kashi, 1950; 2nd ed. (altered title: *Samayasāra of Śrī Kundakunda*), 1971; 3rd ed. (altered title: *Ācārya Kundakunda's Samayasāra,* and altered publisher: New Delhi: Bharatiya Jnanpith), 1989; 4th ed., 1997; (includes Prakrit text, and Sanskrit rendering).

The other of Kunda-kunda's famous essential works called *sāra,* "essence," the *Pravacana-sāra,* was not included in this series, but it has been published twice in English translation:

The Pravacana-sāra of Kunda-kunda Ācārya, together with the commentary, Tattva-dīpikā, by Amṛtacandra Sūri, trans. by Barend Faddegon; ed. by F. W. Thomas. Cambridge: The University Press, 1935; reprint, Fremont, California: Jain Publishing Company, [2006]; (English only).

Śrī Kundakundācārya's Pravacanasāra (Pavayaṇasāra), ed. and trans. by A. N. Upadhye. 3rd ed., Agas: Parama-Śruta-Prabhāvaka Śrīmad Rājachandra Jaina Śāstramālā, 1964; 1st ed., Bombay: 1912, ed. by Manohara Lala Gupta (without English trans.); 2nd ed., Bombay: 1935; (includes Prakrit text, and Sanskrit commentaries by Amṛtacandra and Jayasena).

The Sacred Books of the Jainas (Bibliotheca Jainica)
Central Jaina Publishing House, Arrah/Lucknow

1. *Davva-Saṃgaha (Dravya-Saṃgraha)*, by Nemichandra Siddhānta-Chakravartī, with a commentary by Brahma-Deva, ed. by Sarat Chandra Ghoshal, 1917 (includes Prakrit text, Sanskrit rendering, word-by-word meanings, English translation, English commentary, and Sanskrit commentary).
2. *Tattvarthadhigama Sutra (A Treatise on the Essential Principles of Jainism)*, by Sri Umasvami Acharya, ed. by J. L. Jaini, 1920 (includes Sanskrit text, English translation, and English commentary).
3. *The Building of the Cosmos, or Pañchāstikāyasāra (The Five Cosmic Constituents)*, by Svami Sri Kundakundacharya, ed. by A. Chakravartinayanar, 1920 (includes Prakrit text, Sanskrit rendering, English translation, and English commentary).
4. *Purushartha-Siddhyupaya (Jaina-Pravacana-Rahasya-Kosha)*, by Shrimat Amrita Chandra Suri, ed. by Ajit Prasada, 1933 (includes Sanskrit text, English translation, and English commentary).
5. *Gommatsara Jiva-Kanda (The Soul)*, by Shri Nemichandra Siddhanta Chakravarti, ed. by J. L. Jaini, assisted by Sital Prasada, 1927 (includes Prakrit text, Sanskrit rendering, English translation, and English commentary).
6. *Gommatsara Karma-Kanda (Part I)*, by Shri Nemichandra Siddhanta Chakravarti, ed. by J. L. Jaini, assisted by Sital Prasada, 1927 (includes Prakrit text, Sanskrit rendering, English translation, and English commentary).
7. *Atmanushasana (Discourse to the Soul)*, by Shri Guna-Bhadra Acharya, ed. by J. L. Jaini, assisted by Sital Prasada, 1928 (includes Prakrit text, Sanskrit rendering, English translation, and English commentary).
8. *Samayasara (The Soul-Essence)*, by Shri Kunda Kunda Acharya, ed. by J. L. Jaini, assisted by Sital Prasada, 1930 (includes Prakrit text, Sanskrit rendering, English translation, and English commentary).
9. *Niyamsara (The Perfect Law)*, by Shri Kunda Kunda Āchārya, ed. by Uggar Sain, assisted by Sital Prasada, 1931 (includes

Prakrit text, Sanskrit rendering, English translation, and English commentary).

10. *Gommatsara Karma-Kanda (Part II)*, ed. by Sital Prasada, assisted by Ajit Prasada, 1937 (includes Prakrit text, Sanskrit rendering, English translation, and English commentary).
11. *Parīkṣāmukhaṃ, by Māṇikyanandī (with Prameya-Ratnamālā by Anantavīrya)*, ed. by Sarat Chandra Ghoshal, 1940 (includes Sanskrit text, English translation, and English adaptation of Sanskrit commentary).

There was a 12th volume published in this series in 1948, but it was a small essay of 14 pages titled *The Jaina Universe*, by Jagomandar Lal Jaini. So, not being a translation of a classical text, it was not included when this series was reprinted in 1974 by AMS Press, New York. However, there exists a translation of a classical Jaina text, the *Āpta-Mīmāṃsā*, or *Devāgama-stotra*, that seems to have been intended for this series. It is:

Āpta-Mīmāṃsā of Āchārya Samantabhadra, ed. by Saratchandra Ghoshal. New Delhi: Bharatiya Jnanpith, 2002 (the author's Introduction is dated 1944); (includes Sanskrit text, English translation, and English commentary).

Ghoshal had prepared the 1917 first volume of this series, and also the 1940 eleventh volume. He refers to "this series, entitled the 'Sacred Books of the Jainas'," in his 1944 Introduction to the *Āpta-Mīmāṃsā*, so one would assume that this book was also intended for this series. The 2002 publishers call theirs the "first edition." I have no information on its original publication. The *Āpta-Mīmāṃsā* has recently appeared in another translation:

Samantabhadra's Āptamīmāṃsā: Critique of an Authority, trans. by Nagin J. Shah. Ahmedabad: Sanskrit-Sanskriti Granthamālā, 1999; (includes Sanskrit text, and Sanskrit commentary by Akalaṅka).

The Śvetāmbara Jaina Sacred Canon

Aṅgas (11):
1. Ācārāṅga-sūtra/Āyāraṃga-sutta
2. Sūtrakṛtāṅga/Sūyagaḍaṃga
3. Sthānāṅga/Ṭhāṇaṃga
4. Samavāyāṅga/Samavāyaṃga
5. Bhagavatī Vyākhyāprajñapti/Bhagavaī Viyāhapannatti
6. Jñātṛdharmakathā/Nāyādhammakahāo
7. Upāsakadaśāḥ/Uvāsagadasāo
8. Antakṛddaśāḥ/Aṃtagaḍadasāo
9. Anuttaraupapātikadaśāḥ/Aṇuttarovavāiyadasāo
10. Praśnavyākaraṇa/Paṇhāvāgaraṇāiṃ
11. Vipākaśruta/Vivāgasuyaṃ

Upāṅgas (12):
12. (1.) Aupapātika/Uvavāiya
13. (2.) Rājapraśnīya/Rāyapaseṇaijja
14. (3.) Jīvājīvābhigama/Jīvājīvābhigama
15. (4.) Prajñāpanā/Pannavaṇā
16. (5.) Sūryaprajñapti/Sūriyapannatti
17. (6.) Jambūdvīpaprajñapti/Jambuddīvapannatti
18. (7.) Candraprajñapti/Caṃdapannatti (see p. 29 below)
19. (8.) Nirayāvalī/Nirayāvalī
20. (9.) Kalpāvataṃsikāḥ/Kappāvaḍaṃsiāo
21. (10.) Puṣpikāḥ/Pupphiāo
22. (11.) Puṣpacūlikāḥ/Pupphacūliāo
23. (12.) Vṛṣṇidaśāḥ/Vaṇhidasāo

Cheda-sūtras (6):
24. (1.) Ācāradaśāḥ/Āyāradasāo
    (also called Daśāśrutaskandha/Dasāsuyakkhanda)
25. (2.) Bṛhatkalpa/Bihākappa
26. (3.) Vyavahāra/Vavahāra
27. (4.) Niśītha/Nisīha
28. (5.) Mahāniśītha/Mahānisīha
29. (6.) Jītakalpa/Jīyakappa

Mūla-sūtras (4):
30. (1.) Daśavaikālika-sūtra/Dasaveyāliya-sutta
31. (2.) Uttarādhyayana-sūtra/Uttarajjhayaṇa-sutta
32. (3.) Āvaśyaka/Āvassaya
33. (4.) Piṇḍaniryukti/Piṃḍanijjutti

Prakīrṇaka-sūtras (10):
34. (1.) Catuḥśaraṇa/Causaraṇa
35. (2.) Āturapratyākhyāna/Āurapaccakkhāṇa
36. (3.) Bhaktaparijñā/Bhattaparinnā
37. (4.) Saṃstāraka/Saṃthāra
38. (5.) Taṇḍulavaicārika/Taṃdulaveyāliya
39. (6.) Candravedhyaka/Caṃdāvijjhaya (see p. 35 below)
40. (7.) Devendrastava/Deviṃdatthaya
41. (8.) Gaṇividyā/Gaṇivijjā
42. (9.) Mahāpratyākhyāna/Mahāpaccakkhāṇa
43. (10.) Vīrastava/Vīratthaya (see p. 35 below)

Cūlikā-sūtras (2):
44. (1.) Nandī-sūtra/Ṇaṃdī-sutta
45. (2.) Anuyogadvāra-sūtra/Aṇuogaddārāiṃ

Collected Editions in the Original Prakrit

Publication of the Jaina canonical texts recognized by the Śvetāmbaras, the Jaina Āgamas, began in 1874 with the editions of the Rāya Dhanapati(a) Siṅha Bāhādurakā Āgama-Saṃgraha series. These were meant, through the use of printing, to make the texts more widely available. As was the norm at that time, there was little attempt to edit them, so these books are much like printed manuscripts. But now the texts were available.

Then came the editions of the Āgamodaya Samiti, starting in 1915. Care was taken to correct errors, so that these editions are a considerable improvement over previous ones. But still then the main focus was to make the texts available through the use of printing, and only secondarily to provide better editions with less errors. There was no time to prepare critical editions

by comparing several manuscripts of each text, as is now the norm. While individual Jaina texts edited by European scholars used this method as early as the late 1800s, Śrī Sāgarānanda had an entire series to edit for the Āgamodaya Samiti, so could not afford the time for this luxury.

The first claim to have produced critical editions of a large corpus of Jaina texts came with the second volume of the two-volume *Suttāgame* edition. This edition is also the most compact one available, giving in its two volumes all 32 texts recognized as canonical by the Sthānakavāsis, a numerically small branch of Jainism. These are 32 of the 45 texts recognized as canonical by the Śvetāmbaras. Here follows a description of this edition.

Suttāgame, edited by Puppha Bhikkhu (Muni Śrī Phūlchandjī Mahārāj), 2 vols., Gurgaon: Śrī Sūtrāgama Prakāśaka Samiti, 1953, 1954.

Volume 1 gives the eleven Aṅgas in its 1287 pages. Volume 2 gives the twelve Upāṅgas, and nine other canonical texts in its 1172 pp., thus making twenty-one; and with the eleven Aṅgas from vol. 1, thirty-two. The nine texts in vol. 2 besides the twelve Upāṅgas are, along with their corresponding numbers from the listing of the Śvetāmbara sacred canon given above:

26. Vavahāro
25. Bihakkappa-suttaṃ
27. Ṇisīha-suttaṃ
24. Dasāsuyakkhaṃdho (i.e., Āyāradasāo)
30. Dasaveyāliya-suttaṃ
31. Uttarajjhayaṇa-suttaṃ
44. Ṇaṃdī-suttaṃ
45. Aṇuogadāra-suttaṃ
32. Āvassaya-suttaṃ

This edition also includes three appendices, giving the full Kappa-suttaṃ (i.e., Kalpa-sūtra), pp. 1-42, and two texts coming from the Āvassaya-suttaṃ, namely, the Sāmāiya-suttaṃ and the Sāvayāvassaya(paḍikkamaṇa)-suttaṃ, pp. 43-52.

The *Suttāgame* edition has been often quoted by scholars, no doubt due to the convenience of having the major texts of the Śvetāmbara canon gathered in two compact volumes, and due also to the fact that these handy volumes were accurately printed (at the famous Nirnaya Sagar Press of Bombay). This is despite the serious reservations expressed by A. N. Upadhye in his review of it, published in *Annals of the Bhandarkar Oriental Research Institute*, vol. 41, 1960, pp. 160-161. Upadhye points out that in the absence of any information about what manuscripts or earlier editions were used in preparing this edition, and what principles were followed, it can hardly be called "critical," as it is on the title page of vol. 2. Moreover, since the editor alleges that the Caityavāsins inflated these texts according to their sweet will, but he does not tell us which portions he has omitted on that account, the authenticity of this edition is undermined. Upadhye concludes that "in using these in academic studies a critical scholar has also to consult other editions for verifying the authenticity of a particular passage."

Upadhye's misgivings about the *Suttāgame* edition were confirmed by Muni Puṇyavijaya, et al., while preparing their critical edition of the *Paṇṇavaṇāsuttaṃ*. They note that in the Introduction to the *Suttāgame* edition the editor states that previous editions are not free from corruptions. They continue: "By saying so the editor has indirectly suggested that *Suttāgame* edition is more correct and authentic than any of the previous ones. This is the reason why we were tempted to utilise it mainly, considering it to be so." However, their careful comparison of the *Paṇṇavaṇāsuttaṃ* found in it indicated that the *Suttāgame* edition was based on only two previous printed editions, and that it "contains all the corrupt readings yielded by both these editions." Moreover, despite the statement of the editor of the *Suttāgame* edition that he has utilized correct manuscripts, their comparison indicated that no manuscripts were utilized, but only the two printed editions. Lastly, in a lengthy section called, "Examination of Some of the Readings of *Prajñāpanāsūtra*," they have given 107 paragraphs that will provide "a clear idea of what mischief he [the editor of the *Suttāgame* edition] has played with the text of the *Prajñāpanāsūtra* by either dropping

the readings or changing them." (See: English "Introduction" to *Paṇṇavaṇāsuttaṃ*, Jaina-Āgama-Series no. 9, Part 2, 1971, pp. 443-446, and for the readings, pp. 447-487.)

Jaina-Āgama-Series

The first series of critical editions of the Śvetāmbara Jaina canonical texts is the Jaina-Āgama-Series, published by the Shrī Mahāvīra Jaina Vidyālaya, Bombay. Its first volume was the highly acclaimed *Nandisuttam and Aṇuogaddārāiṃ*, edited by Muni Puṇyavijaya, Dalsukh Mālvaṇiā, and Amritlāl Mohanlāl Bhojak, 1968. This was followed by volume 9 in two parts, the equally well done *Paṇṇavaṇāsuttaṃ*, by the same editors, 1969 and 1971. Both of these volumes have extensive introductions, describing the texts and their authors, the editing principles employed, the manuscripts used, and reasons for the adoption of particular readings. The *Paṇṇavaṇāsuttaṃ* introduction fully describes the contents of that book, of special interest because it preserves much material from the lost Pūrvas. The English translation of this introduction, covering pp. 201-487 of Part 2, forms a book by itself. We are greatly indebted to Nagin J. Shah for his English translations of the Gujarati introductions to the volumes in this series. These allow the outside world to see how these critical editions were prepared.

The guiding light behind this series was Muni Puṇyavijaya, who had spent more than forty years of his life gathering materials for the critical editions of all the Jaina Āgamas. Unfortunately, within months after the completion of the *Paṇṇavaṇāsuttaṃ*, he died. Editions of a few more texts that he had left completed copies of were later published by his able assistant, Pandit Amritlāl Mohanlāl Bhojak. These are: from volume 15 of this series, *Dasaveyāliyasuttaṃ* and *Āvassayasuttaṃ*, while Pandit Bhojak himself edited the *Uttarajhayaṇāiṃ* in that volume; and from volume 17, some of the *Paiṇṇayasuttaiṃ* texts. After the death of Muni Puṇyavijaya, the series editorship was assumed by the highly learned Muni Jambūvijaya. He and the other editors of individual volumes in this series have provided the world with critical editions of many Jaina Āgamas.

Jaina-Āgama-Series
Bombay: Shrī Mahāvīra Jaina Vidyālaya

1. Nandisuttam and Aṇuogaddārāiṃ, eds. Muni Puṇyavijaya, Dalsukh Mālvaṇiā, Amritlāl Mohanlāl Bhojak, 1968
2. (1). Āyāraṅga-suttam [Ācārāṅgasūtram], ed. Muni Jambūvijaya, 1976
2. (2). Sūyagaḍaṃgasuttaṃ [Sūtrakṛtāṅgasūtram], ed. Muni Jambūvijaya, 1978
3. Ṭhāṇaṃgasuttaṃ and Samavāyāṃgasuttaṃ [Sthānāṅgasūtram and Samavāyaṅgasūtram], ed. Muni Jambūvijaya, 1985
4. (Part 1). Viyāhapaṇṇattisuttaṃ, ed. Bechardas J. Doshi, 1974
4. (Part 2). Viyāhapaṇṇattisuttaṃ, Part II, ed. Bechardas J. Doshi, assisted by Amritlal Mohanlal Bhojak, 1978
4. (Part 3). Viyāhapaṇṇattisuttaṃ, Part III, ed. Bechardas J. Doshi, indexes by Amritlal Mohanlal Bhojak, 1982
5. Ṇāyādhammakahāo [Jñātādharmakathāṅgasūtram], ed. Muni Jambūvijaya, 1989
9. (Part 1). Paṇṇavaṇāsuttaṃ, eds. Muni Puṇyavijaya, Dalsukh Mālvaṇiā, Amritlāl Mohanlāl Bhojak, 1969
9. (Part 2). Paṇṇavaṇāsuttaṃ, eds. Muni Puṇyavijaya, Dalsukh Mālvaṇiā, Amritlāl Mohanlāl Bhojak; Introduction translated into English by Nagin J. Shah, 1971
15. Dasaveyāliy[a]suttaṃ, Uttarajhayaṇāiṃ, and Āvassayasuttaṃ, eds. late Muni Shri Puṇyavijayaji, Amritlāl Mohanlāl Bhojak, 1977
17. (Part 1). Paiṇṇayasuttaiṃ, Part I, eds. late Muni Shri Puṇyavijayaji, Amritlal Mohanlal Bhojak, 1984
17. (Part 2). Paiṇṇayasuttāiṃ, Part II, eds. late Muni Shri Puṇyavijayaji, Amritlal Mohanlal Bhojak, 1987
17. (Part 3). Paiṇṇayasuttāiṃ, Part III: Pādaliptasūri's Joisakaraṇḍagaṃ, with Prākṛta Ṭippanaka by Vācaka Śivanandi, ed. late Muni Shri Puṇyavijayaji; Introduction, etc., by Amritlal Mohanlal Bhojak, 1989

Vol. 17, Part 1, includes 20 Prakīrṇaka-sūtras, the 10 listed above, nos. 34-43, and 10 more. These 20 are:

1. Deviṃdatthao [Devendra-stava]
2. Taṃdulaveyāliya [Taṇḍula-vaicārika]
3. Caṃdāvejjhaya [Candra-vedhyaka]
4. Gaṇivijjā [Gaṇi-vidyā]
5. Maraṇavibhatti or Maraṇasamāhi [Maraṇa-samādhi]
6. Āurapaccakkhāṇa [1] [Ātura-pratyākhyāna]
7. Mahāpaccakkhāṇa [Mahā-pratyākhyāna]
8. Isibhāsiyāiṃ [Ṛṣi-bhāṣita]
9. Dīvasāgarapaṇṇattisaṃgahaṇīgāhāo [Dvīpa-sāgara-prajñapti-saṃgrahaṇī-gāthā]
10. Saṃthāraga [Saṃstāraka]
11. Vīratthao [Vīra-stava]
12. Kusalāṇubaṃdhiajjhayaṇa or Causaraṇa [Catuḥ-śaraṇa]
13. Āurapaccakkhāṇa [2] [Ātura-pratyākhyāna]
14. Causaraṇa [Catuḥ-śaraṇa]
15. Bhattaparinnā [Bhakta-parijñā]
16. Āurapaccakkhāṇa [Ātura-pratyākhyāna] by Vīrabhadrācārya
17. Gacchāyāra [Gacchācāra]
18. Sārāvalī
19. Joisakaraṃdaga [Jyotiṣ-karaṇḍaka]
20. Titthogālī [Tīrthodgālī]

Vol. 17, Part 2, includes 12 texts pertaining to *ārādhana*, defined in Part 1, p. 100, as "devoted adherence to the ascetic ideals especially at the critical hour of death." The contents of these texts are further described in Part 2, p. 36, as "confession of faults committed on account of ignorance, atonements and penances for purification, voluntary submission to death, countless miseries one experiences in the transmigratory state, prayer to all living beings for forgiveness, importance of patient endurance of hardships, afflictions and pains, etc." These 12 texts are:

1. Pāīṇāyariyaviraiyā Ārāhaṇāpaḍāyā—Prācīnācāryaviracitā Ārādhanāpatākā

2. Sirivīrabhaddāyariyaviraiyā Ārāhaṇāpaḍāyā—Śrīvīrabhadrācāryaviracitā Ārādhanāpatākā
3. Ārāhaṇāsāra avaraṇāmā Pajjaṃtārāhaṇā—Ārādhanāsāra aparanāmṇī Paryantārādhanā
4. Ārāhaṇāpaṇagaṃ—Ārādhanāpañcakam
5. Siriabhayadevasūripaṇīyaṃ Ārāhaṇāpayaraṇaṃ—Śrīabhayadevasūripraṇītam Ārādhanāprakaraṇam
6. Jiṇaseharasāvayaṃ pai Sulasasāvayakārāviyā Ārāhaṇā—Jinaśekharaśrāvakaṃ prati Sulasaśrāvakakārāpitā''rādhanā
7. Nandanamunyārādhitā Ārādhanā
8. Ārāhaṇākulayaṃ—Ārādhanākulakam
9. Micchādukkaḍakulayaṃ—Mithyāduḥkṛtakulakam [1]
10. Micchāukkaḍakulayaṃ—Mithyāduḥkṛtakulakam [2]
11. Āloyaṇākulayaṃ—Ālocanākulakam
12. Appavisohikulayaṃ—Ātmaviśodhikulakam

Vol. 17, Part 3, is the Joisakaraṇḍagaṃ, or Jyotiṣkaraṇḍaka, the same text as no. 19 found in Part 1. Here, however, it is published with a Prakrit commentary, the Ṭippanaka by Vācaka Śivanandi. It had been published with the Sanskrit commentary by Malayagiri in 1928. It is an astronomical work, based on the subject matter of the Sūryaprajñapti Upāṅga.

Vols. 18 and 19 of this series have been published recently. Since we do not yet have them, I will simply reproduce their listings from a book catalogue, with no guarantees for accuracy.

18. (Part 1). Anuyogadvāra Sūtram, with cūrṇi vivṛti, ed. Muni Jambūvijaya, 1999
18. (Part 2). Anuyogadvāra Sūtram, with cūrṇi vivṛti, ed. Muni Jambūvijaya, 2000
19. (Part 1). Sthānāṅgasūtra, with the commentary by Ācārya Śrī Abhayadeva Sūri Mahārāja, ed. Muni Jambūvijaya, 2003
19. (Part 2). Sthānāṅgasūtra, with the commentary by Ācārya Śrī Abhayadeva Sūri Mahārāja, ed. Muni Jambūvijaya, 2003
19. (Part 3). Sthānāṅgasūtra, with the commentary by Ācārya Śrī Abhayadeva Sūri Mahārāja, ed. Muni Jambūvijaya, 2003

Anga Suttāni

Not long after the Jaina-Āgama-Series from Bombay began being published, another major effort to critically edit the Jaina Āgamas was commenced under the leadership of Ācārya Tulasī. He had hoped to convene a council, like the historical councils at which all the leading Jaina teachers gathered and recited the Jaina Āgamas they knew, for the purpose of collecting all the texts that make up the sacred canon and to correct errors that had crept into these texts. Such a council, known as a *vācanā* (literally, a "reading"), did not prove possible in modern times. Nonetheless, he and his co-workers went ahead with the project of preparing critical editions of the Jaina Āgamas. In a few short years, his disciple, Muni Nathamal, was able to critically edit all eleven Aṅgas. These were published in a set of three nicely printed volumes, described as follows.

Anga Suttāni, (Original text Critically edited), Vācanā Pramukha: Ācārya Tulasi; Editor: Muni Nathamal, 3 vols. Ladnun (Rajasthan): Jain Viswa Bhārati, Vikrama Saṃvat 2031 (1974 C.E.).

Vol. I: Āyāro, Sūyagado, Thanam, Samawāo.
Vol. II: Bhagawai Viāhapannatti (Bhagawati Sūtra)
Vol. III: Nayādhammakahāo, Uwāsagadasāo, Antagadadasāo, Anuttarowawāiyadasāo, Panhawagaranāin, Vivāgasuyaṃ.

An important feature of this edition is that it fills out the abbreviated portions of the texts in most places. As is well known, the Jaina and Buddhist sacred texts are quite repetitive, presumably for ease of memorization, and their frequent repetitions are very often abbreviated in the texts. While the Buddhist texts use such terms as *peyyāla* to show this, the Jaina texts use such terms as *jāva*, "up to," to show this. Most of these omitted portions have been restored in this edition.

This edition retains variant spellings of the same word, in contrast to other editions that choose one spelling and use it throughout, i.e., standardize it (see: vol. 1, p. 51).

Āgama Suttāṇi

Besides having critical editions of the primary texts, one also needs access to the traditional commentaries that explain these texts. The earlier editions such as those of the Āgamodaya Samiti are long out of print. Other individual commentaries are found scattered here and there. In 2000, Muni Dīparatnasāgara published a 30-volume set including all 45 Āgamas along with their Sanskrit commentaries, except where none were available. Thus, of the 45 Āgamas, 39 are accompanied by commentaries, a few in Prakrit. Of the remaining 6 Āgamas, 5 are accompanied by Sanskrit renderings, called *chāyā* ("shadow"). Only one, the *Mahā-niśītha-cheda-sūtram*, has neither. A description of these 30 volumes follows, showing which commentaries are included.

Āgama Suttāṇi (saṭīkaṃ), ed. Muni Dīparatnasāgara, 30 vols. Ahmedabad: Āgama Śruta Prakāśana, 2000.

1. Ācārāṅga-sūtram, Bhadrabāhu's Niryukti, Śīlāṅka's Vṛtti
2. Sūtrakṛtāṅga-sūtram, Bhadrabāhu's Niryukti, Śīlāṅka's Vṛtti
3. Sthānāṅga-sūtram, Abhayadevasūri's Vṛtti
4. Samavāyāṅga-sūtram, Abhayadevasūri's Vṛtti
5. Bhagavatī-aṅga-sūtram, 1-10, Abhayadevasūri's Vṛtti
6. Bhagavatī-aṅga-sūtram, 11-41, Abhayadevasūri's Vṛtti
7. Jñātādharmakathāṅga-sūtram, Abhayadevasūri's Vṛtti
   Upāsakadaśāṅga-sūtram, Abhayadevasūri's Vṛtti
   Antakṛddaśāṅga-sūtram, Abhayadevasūri's Vṛtti
   Anuttaropapātikadaśāṅga-sūtram, Abhayadevasūri's Vṛtti
   Praśnavyākaraṇāṅga-sūtram, Abhayadevasūri's Vṛtti
8. Vipākaśrutāṅga-sūtram, Abhayadevasūri's Vṛtti
   Aupapātika-upāṅga-sūtram, Abhayadevasūri's Vṛtti
   Rājapraśnīya-upāṅga-sūtram, Malayagiri's Vṛtti
9. Jīvājīvābhigama-upāṅga-sūtram, Malayagiri's Vṛtti
10. Prajñāpanā-upāṅga-sūtram, 1-14, Malayagiri's Vṛtti
11. Prajñāpanā-upāṅga-sūtram, 15-36, Malayagiri's Vṛtti
12. Sūryaprajñapti-upāṅga-sūtram, Malayagiri's Vṛtti
    (= Candraprajñapti-upāṅga-sūtram, Malayagiri's Vṛtti)
13. Jambūdvīpaprajñapti-upāṅga-sūtram, Śānticandra's Vṛtti

14. Nirayāvalikā-upāṅga-sūtram, Candrasūri's Vṛtti
 Kalpavataṃsikā-upāṅga-sūtram, Candrasūri's Vṛtti
 Puṣpikā-upāṅga-sūtram, Candrasūri's Vṛtti
 Puṣpacūlikā-upāṅga-sūtram, Candrasūri's Vṛtti
 Vṛṣṇidaśā-upāṅga-sūtram, Candrasūri's Vṛtti
 Catuḥśaraṇa-prakirṇaka-sūtram, Vijayavimalagaṇi's Vṛtti
 Āturapratyākhyāna-prakirṇaka-sūtram, Guṇaratnasūri's Ṭīkā
 Mahāpratyākhyāna-prakirṇaka-sūtram, Saṃskṛta Chāyā
 Bhaktaparijñā-prakirṇaka-sūtram, Saṃskṛta Chāyā
 Tandulavaicārika-prakirṇaka-sūtram, Vijayavimala's Vṛtti
 Saṃstāraka-prakirṇaka-sūtram, Guṇaratnasūri's Vṛtti, & Saṃskṛta Chāyā
 Gacchācāra-prakirṇaka-sūtram,* Vānarṣigaṇi's Ṭīkā
 Gaṇividyā-prakirṇaka-sūtram, Saṃskṛta Chāyā
 Devendrastava-prakirṇaka-sūtram, Saṃskṛta Chāyā
 Maraṇasamādhi-prakirṇaka-sūtram,* Saṃskṛta Chāyā
 [*see note on p. 35 below]
15. Niśītha-cheda-sūtram, 1-6, (Bhadrabāhu's Niryukti), Saṃghadāsagaṇi's Bhāṣya, Jinadāsa Mahattara's Cūrṇi
16. Niśītha-cheda-sūtram, 7-13
17. Niśītha-cheda-sūtram, 14-20
18. Bṛhat-kalpa-cheda-sūtram, 1-7, (Bhadrabāhu's Niryukti), Saṃghadāsagaṇi's Bhāṣya, Malayagiri and Kṣemakīrti's Ṭīkā
19. Bṛhat-kalpa-cheda-sūtram, 8-96
20. Bṛhat-kalpa-cheda-sūtram, 97-215
21. Vyavahāra-cheda-sūtram, 1-3, (Bhadrabāhu's Niryukti), Saṃghadāsagaṇi's Bhāṣya, Malayagiri's Ṭīkā
22. Vyavahāra-cheda-sūtram, 4-10
23. Daśā-śruta-skandha-cheda-sūtram, Bhadrabāhu's Niryukti, Jinadāsa Mahattara's Cūrṇi
 Jīta-kalpa-cheda-sūtram, Siddhasenagaṇi's Cūrṇi
 Mahā-niśītha-cheda-sūtram [no commentary]
24. Āvaśyaka-mūla-sūtram, 1, Bhadrabāhu's Niryukti, Pūrvācārya's Bhāṣya, Haribhadrasūri's Vṛtti
25. Āvaśyaka-mūla-sūtram, 2-6
26. Ogha-niryukti-mūla-sūtram, (Bhāṣya), Droṇācārya's Vṛtti
 Piṇḍaniryukti-mūla-sūtram, (Bhadrabāhu's Niryukti), (Bhāṣya), Malayagiri's Vṛtti

27. Daśavaikālika-mūla-sūtram, Bhadrabāhu's Niryukti, (Bhāṣya), Haribhadrasūri's Vṛtti
28. Uttarādhyayana-mūla-sūtram, 1-16, Bhadrabāhu's Niryukti, Śantyācārya's Vṛtti
29. Uttarādhyayana-mūla-sūtram, 17-36
30. Nandī-cūlikā-sūtram, Malayagiri's Vṛtti
    Anuyogadvāra-cūlikā-sūtram, Malladhārī Hemacandra's Vṛtti

English Translations of the Jaina Āgamas

Aṅgas (11):

1. Ācārāṅga-sūtra/Āyāraṃga-sutta (lessons on conduct, rules of conduct for mendicants; includes the life of Mahāvīra)

Hermann Jacobi. G*aina Sûtras*, Part I: The Â*k*ârâṅga Sûtra; The Kalpa Sûtra. Oxford: Clarendon Press, 1884; Sacred Books of the East vol. 22 (reprinted as *Jaina Sutras*)

Muni Mahendra Kumar. *Āyāro/Ācārāṅga Sūtra, the First Aṅga Āgama (Canonical Text) of the Jainas.* New Delhi: Today and Tomorrow's Printers & Publishers, 1981 [we lack]

Amar Muni. *Illustrated Acharanga Sutra,* 2 vols. Delhi: Padma Prakashan, 1999, 2000 [we lack]

2. Sūtrakṛtāṅga/Sūyagaḍaṃga (examination of non-Jaina views, rejected as being false, and statement of Jaina views)

Hermann Jacobi. G*aina Sûtras*, Part II: The Uttarâdhyayana Sûtra; The Sûtrak*ri*tâṅga Sûtra. Oxford: Clarendon Press, 1895; Sacred Books of the East vol. 45 (reprinted as *Jaina Sutras*)

3. Sthānāṅga/Ṭhāṇaṃga (topics of all kinds listed in numerical groupings of one to ten, as in the Buddhist Aṅguttara-nikāya)

Amar Muni (trans. Surendra Bothara). *Illustrated Shri Sthaananga Sutra,* 2 vols. Delhi: Padma Prakashan, 2004

4. Samavāyāṅga/Samavāyaṃga (topics of various kinds listed in numerical groupings, as in the 3rd Aṅga, but goes beyond ten; also lists the contents of the Aṅgas)

no English translation

5. Bhagavatī Vyākhyāprajñapti/Bhagavaī Viyāhapannatti (by far the longest Aṅga, giving explanations by Mahāvīra in answer to questions on many subjects; includes historical accounts)

partial English translation: K. C. Lalwani. *Sudharma Svāmī's Bhagavatī Sūtra,* 4 vols. Calcutta: Jain Bhawan, 1973-1985 (*śatakas* 1-11 of 41)

6. Jñātṛdharmakathā/Nāyādhammakahāo (narratives for the edification of the laity [*kathā*], religious tales [*dharma-kathā*])

partial English translation: N. V. Vaidya. *Nāyādhammakahāo [Chapters IV-VIII],* and *Nāyādhammakahāo [Chapters IX & XVI].* [Poona: N. V. Vaidya, 1940?]

Amar Muni (trans. Surendra Bothara). *Illustrated Jnātā Dharma Kathāṅga Sūtra,* 2 vols. Delhi: Padma Prakashan, 1996, 1997

7. Upāsakadaśāḥ/Uvāsagadasāo (narratives of the lives of ten exemplary laymen; provides code of conduct for laymen)

A. F. Rudolf Hoernle. *The Uvāsagadasāo; or the Religious Profession of an Uvāsaga, Expounded in Ten Lectures, Being the Seventh Anga of the Jains.* Calcutta: The Asiatic Society, 1888; Bibliotheca Indica work no. 105; reprint 1989

N. A. Gore. *The Uvāsagadasāo; The Seventh Aṅga of the Jain Canon.* Poona: Oriental Book Agency, 1953; Poona Oriental Series no. 87

Amar Muni. *Illustrated Upasak Dasha and Anuttaraupapatik Dasha Sutra.* Delhi: Padma Prakashan, 2001 [we lack]

8. Antakṛddaśāḥ/Aṃtagaḍadasāo (narratives of ascetics undertaking fasting and voluntary death, leading to liberation)

L. D. Barnett. *The Antagaḍa-dasāo and Aṇuttarovavāiya-dasāo.* London: The Royal Asiatic Society, 1907

[M. C. Modi]. *The Antagad-Dasao and the Anuttarovavia-Dasao; The Eighth and the Ninth Angas of Jain Canon.* Poona: Shambbulal Jagshi Shah, 1932 [we lack]

Amar Muni. *Illustrated Antakriddasha Sutra.* Delhi: Padma Prakashan, 1999 [we lack]

9. Anuttaraupapātikadaśāḥ/Aṇuttarovavāiyadasāo (narratives of ascetics undertaking fasting and voluntary death, leading to rebirth in the highest heavens)

L. D. Barnett. *The Antagaḍa-dasāo and Aṇuttarovavāiya-dasāo.* London: The Royal Asiatic Society, 1907

[M. C. Modi]. *The Antagad-Dasao and the Anuttarovavia-Dasao; The Eighth and the Ninth Angas of Jain Canon.* Poona: Shambbulal Jagshi Shah, 1932 [we lack]

Amar Muni. *Illustrated Upasak Dasha and Anuttaraupapatik Dasha Sutra.* Delhi: Padma Prakashan, 2001 [we lack]

10. Praśnavyākaraṇa/Paṇhāvāgaraṇāiṃ (describes the inflow of karma particles to the soul through sin and their stoppage through the five *mahā-vratas*, "great vows" of a mendicant)

no English translation

11. Vipākaśruta/Vivāgasuyaṃ (narratives, on karma; shows the results [*vipāka*] of good and bad deeds from previous lives)

Amar Muni (trans. Surendra Bothara). *Illustrated Nirayavalika & Vipaak Sutra.* Delhi: Padma Prakashan, 2003

Upāṅgas (12):

12. Aupapātika/Uvavāiya (Mahāvīra's visit to King Kūṇika and sermon on austerities; his answers to questions on rebirth, the type without parents, that occurs in heavens and hells)

Ganesh Lalwani (trans. K. C. Lalwani). *Uvavāiya Suttaṃ/Aupapātika Sūtram.* Jaipur: Prakrit Bharti Academy, 1988; Prakrit Bharti Pushpa no. 50 [we lack]

Amar Muni (trans. Surendra Bothara). *Illustrated Aupapatik Sutra.* Delhi: Padma Prakashan, 2003

13. Rājapraśnīya/Rāyapaseṇaijja (dialogue between King Paesi and Jain mendicant Kesi, of Pārśva's order, on the existence of the soul; parallel to the Buddhist *Pāyāsi-sutta* of Dīgha-nikāya)

Amar Muni (trans. Raj Kumar Jain). *Illustrated Rai-Paseniya (Raj-Prashniya) Sutra.* Delhi: Padma Prakashan, 2002

partial English translation: Willem Bollée. *The Story of Paesi (Paesi-kahāṇayaṃ); Soul and Body in Ancient India: A Dialogue on Materialism.* Wiesbaden: Harrassowitz, 2002; reprint, New Delhi: Hindi Granth Karyalay, 2005 (this is roughly the second half of the *Rājapraśnīya*) [we lack]

14. Jīvājīvābhigama/Jīvājīvābhigama (classification of the living [*jīva*] and the non-living [*ajīva*]; description of the universe)

no English translation

15. Prajñāpanā/Pannavaṇā (explanations of many topics such as *karma*, *jīva*, etc., e.g., the lifespans and breaths of living beings; like the *Ṣaṭkhaṇḍāgama*, its source is the lost *Dṛṣṭi-vāda*)

no English translation; there is, however, an extensive account of the contents in the edition by Muni Puṇyavijaya, et al., published in the Jaina-Āgama-Series (see p. 18 above)

16. Sūryaprajñapti/Sūriyapannatti (exposition on the sun, i.e., on Jaina astronomy; movements of the sun, moon, etc.)

    summarized English translation: R. Shama Sastry, "A Brief Translation of Mahavira's 'Surya-prajnapti,' or 'The Knowledge of the Sun,'" *Quarterly Journal of the Mythic Society*, Bangalore, vol. 15, 1924-25, pp. 138-147; vol. 16, 1925-26, pp. 201-212; vol. 18, 1927-28, pp. 32-45, 129-140, 196-209, 274-287

17. Jambūdvīpaprajñapti/Jambuddīvapannatti (on cosmology, geography, time cycles, etc.; includes legends of the first Tīrthaṅkara, Ṛṣabha, and the first universal king, Bharata)

    no English translation

18. Candraprajñapti/Caṃdapannatti (exposition on the moon; the extant text of this name is identical to the Sūryaprajñapti)

    see: Sūryaprajñapti

19. Nirayāvalī/Nirayāvalī (narrative of ten princes killed in war, the half-brothers of King Kūṇika, and which hell they go to; this and the following four Upāṅgas form a single book)

    Amar Muni (trans. Surendra Bothara). *Illustrated Nirayavalika & Vipaak Sutra.* Delhi: Padma Prakashan, 2003

20. Kalpāvataṃsikāḥ/Kappāvaḍaṃsiāo (narrative of ten sons of the ten princes from the preceding Upāṅga, who become mendicants under Mahāvīra, and which heaven they go to)

    included in: Amar Muni (trans. Surendra Bothara). *Illustrated Nirayavalika & Vipaak Sutra.* Delhi: Padma Prakashan, 2003

21. Puṣpikāḥ/Pupphiāo (narrative of ten gods, their previous births in particular heavens, and the causes for this)

included in: Amar Muni (trans. Surendra Bothara). *Illustrated Nirayavalika & Vipaak Sutra.* Delhi: Padma Prakashan, 2003

22. Puṣpacūlikāḥ/Pupphacūliāo (narrative of ten goddesses, their previous births in particular heavens, and the causes)

included in: Amar Muni (trans. Surendra Bothara). *Illustrated Nirayavalika & Vipaak Sutra.* Delhi: Padma Prakashan, 2003

23. Vṛṣṇidaśāḥ/Vaṇhidasāo (narrative of twelve princes, their rebirths in a high heaven, and the causes for this)

included in: Amar Muni (trans. Surendra Bothara). *Illustrated Nirayavalika & Vipaak Sutra.* Delhi: Padma Prakashan, 2003

Cheda-sūtras (6): (on mendicant law and discipline)

24. Ācāradaśāḥ/Āyāradasāo (disciplinary rules on conduct) (also called Daśāśrutaskandha/Dasāsuyakkhanda) (chap. 8 is rules of mendicant life during the rainy season, to which is added the lives of the Jinas, and the lineage of the Sthaviras, together making a separate work, the *Kalpa Sūtra*)

Kalpa-sūtra/Kappa-sutta

J. Stevenson. *The Kalpa Sútra, and Nava Tatva; Two Works Illustrative of the Jain Religion and Philosophy.* London: Oriental Translation Fund of Great Britain, 1848; reprint, Varanasi: Bharat-Bharati, 1972.

Hermann Jacobi. G*aina Sûtras,* Part I: The Â*k*ârâṅga Sûtra; The Kalpa Sûtra. Oxford: Clarendon Press, 1884; Sacred Books of the East vol. 22 (reprinted as *Jaina Sutras*)

Vinaya Sagar (trans. Mukund Lath). *Kalpasūtra: Eighth Chapter of the Daśāśrutaskandha of Bhadrabāhu, with Hindi and English versions and coloured reproductions of original 16th century miniatures.* Jaipur: Prakrit Bharti Academy, 1977; 2nd ed. 1984; Prakrit Bharti Series no. 1 [we lack]

Kastur Chand Lalwani. *Kalpa Sūtra of Bhadrabāhu Svāmī.* Delhi: Motilal Banarsidass, 1979 [we lack]

Amar Muni. *Illustrated Shri Kalpa Sutra of Shri Bhadrabahu Swami.* Delhi: Padma Prakashan, 1995 [we lack]

25. Bṛhatkalpa/Bihākappa (rules and regulations for male mendicants and nuns on what is proper and what is not)

no English translation

26. Vyavahāra/Vavahāra ("appropriate proceedings" against offenders in regard to what is not proper)

no English translation

27. Niśītha/Nisīha (transgressions of the rules for mendicants and nuns and how to atone for them through penance)

no English translation

28. Mahāniśītha/Mahānisīha (illustrates transgressions and their expiations through confession and penance)

no English translation

29. Jītakalpa/Jīyakappa (the cases in which transgressions are judged to actually occur)

no English translation

Mūla-sūtras (4):

30. Daśavaikālika-sūtra/Dasaveyāliya-sutta (a code of conduct for the life of a mendicant)

Kastur Chand Lalwani. *Ārya Sayyambhava's Daśavaikālika Sūtra (Dasaveyalia Sutta)*. Delhi: Motilal Banarsidass, 1973

Amar Muni. *Illustrated Dashavaikalik Sutra.* Delhi: Padma Prakashan, 1997 [we lack]

31. Uttarādhyayana-sūtra/Uttarajjhayaṇa-sutta (considered to be Mahāvīra's last sermon; has 36 lectures on various subjects such as the basic Jaina doctrine of *ahiṃsā*, harmlessness)

Hermann Jacobi. G*aina Sûtras*, Part II: The Uttarâdhyayana Sûtra; The Sûtrak*ri*tâṅga Sûtra. Oxford: Clarendon Press, 1895; Sacred Books of the East vol. 45 (reprinted as *Jaina Sutras*)

K. C. Lalwani. *Uttaradhyayana Sutra; The Last Testament of Bhagavān Mahāvira.* Calcutta: Prajñānam, 1977 [we lack]

Amar Muni. *Illustrated Uttaradhyayan Sutra.* Delhi: Padma Prakashan, [1992?] [we lack]

32. Āvaśyaka/Āvassaya (obligatory acts, the six essential daily duties: attaining equanimity, praising the 24 Tīrthaṅkaras, venerating the teachers, confession and expiation, holding the body still, and renunciation of foods and comforts)

no English translation

33. Piṇḍaniryukti/Piṃḍanijjutti (rules on what kinds of food may be eaten)

no English translation

Prakīrṇaka-sūtras (10): ("miscellaneous")*

34. Catuḥśaraṇa/Causaraṇa (the four refuges: the Arhats [the worthy, the Jinas], the Siddhas [the perfected, the liberated], sādhus [mendicants], and dharma [law, religion])

    K. R. Norman. "Causaraṇa-Paiṇṇaya: An Edition and Translation," *Adyar Library Bulletin*, vol. 38, 1974, pp. 44-59

35. Āturapratyākhyāna/Āurapaccakkhāṇa (the renunciation of food by the terminally ill; advice on preparing for death)

    no English translation

36. Bhaktaparijñā/Bhattaparinnā (description and instructions on the vow of renunciation of food until death)

    no English translation

37. Saṃstāraka/Saṃthāra ("the straw mat," i.e., the deathbed; the attitudes and reflections enjoined at the time of death)

    no English translation

38. Taṇḍulavaicārika/Taṃdulaveyāliya ("thinking about rice": the conditions of life and its transitoriness; includes extensive discussion of embryology, calculations on food, time, etc.)

    no English translation

39. Candravedhyaka/Caṃdāvijjhaya ("hitting the mark"; on the training and discipline required to be able to retain one's focus on religious practice at the time of death)

    no English translation

40. Devendrastava/Deviṃdatthaya (praise [*stava*] of Mahāvīra; includes full details about 32 lords of the gods [*devendra*])

no English translation

41. Gaṇividyā/Gaṇivijjā (astrological knowledge of the proper times for events in the lives of ascetics: initiation, study, etc.)

no English translation

42. Mahāpratyākhyāna/Mahāpaccakkhāṇa (advice on the great renunciation, that of food and drink until death)

no English translation

43. Vīrastava/Vīratthaya (hymn of praise to Mahāvīra, giving 26 epithets for him and their meanings)

no English translation

Cūlikā-sūtras (2): ("appendix")

44. Nandī-sūtra/Ṇaṃdī-sutta (on the five kinds of knowledge; includes summaries of the contents of the Āgamas)

Amar Muni (trans. Surendra Bothara). *Illustrated Shri Nandi Sutra.* Delhi: Padma Prakashan, 1998

45. Anuyogadvāra-sūtra/Aṇuogaddārāiṃ (on the four doors of disquisition, i.e., how to understand the Āgamas)

Taiken Hanaki, *Aṇuogaddārāiṃ (English Translation)*, Vaishali: Research Institute of Prakrit, Jainology & Ahimsa, 1970)

Amar Muni (trans. Surendra Bothara). *Illustrated Anuyogadvar Sutra*, 2 vols. Delhi: Padma Prakashan, 2001

* Exactly which ten texts comprise the group of ten Prakīrṇakas is not entirely fixed. Muni Puṇyavijaya tells us that if we collect all the names of the Prakīrṇakas from the various sources, we get a total of 22 different ones (*Paiṇṇayasuttāiṃ*, Part I, p. 73). This listing follows that given by Padmanabh Jaini (*The Jaina Path of Purification*, University of California Press, 1979, pp. 48-49), which agrees with that given by Muni Puṇyavijaya, et al. (*Nandisuttam and Aṇuogaddārāiṃ*, 1968, p. 26), which in turn agrees with that given by Maurice Winternitz (*A History of Indian Literature*, vol. 2, University of Calcutta, 1927, p. 429). However, in the 1927 Āgamodaya Samiti printed edition, and in the 2000 Āgama Suttāṇi printed edition, the following ten Prakīrṇakas are found, including the *Gacchācāra* (no. 7 below) and *Maraṇa-samādhi* (no. 10 below) in place of the *Candra-vedhyaka* and *Vīra-stava* (nos. 39 and 43 above):

1. Catuḥ-śaraṇa/Causaraṇa
2. Ātura-pratyākhyāna/Āurapaccakkhāṇa
3. Mahā-pratyākhyāna/Mahāpaccakkhāṇa
4. Bhakta-parijñā/Bhattaparinnā
5. Taṇḍula-vaicārika/Taṃdulaveyāliya
6. Saṃstāraka/Saṃthāra
7. Gacchācāra/Gacchāyāra (the conduct of a group of mendicants or nuns; the qualities of teachers, and of mendicants)
8. Gaṇi-vidyā/Gaṇivijjā
9. Devendra-stava/Deviṃdatthaya
10. Maraṇa-samādhi/Maraṇasamāhī (advice on how to prepare for death, the death of the wise rather than the unlearned)

Reference

An encyclopedic dictionary covering the Jaina Āgamas was prepared in seven massive volumes by Vijaya Rājendra Sūri at the turn of the nineteenth to twentieth centures C.E. For each Prakrit entry listed, it gives the Sanskrit equivalent, and then a definition, usually in Sanskrit quoted from the commentaries on the Āgamas, with references. Some of the articles defining

the entries are quite extensive, and may contain explanations in Prakrit from the Āgamas, followed by explanations from their Sanskrit commentaries. As may be seen from this, it is a work of extraordinary scholarship and usefulness.

1st edition:
Abhidhānarājendraḥ; Koṣaḥ, by Vijayarājendrasūrīśvara, 7 vols. Ratalāma: Śrījaina Śvetāmbarasamasta-Saṅghena, 1913-1925.
reprint:
Abhidhāna Rājendra Kosh; Jain Encyclopedia, A Dictionary of Prakrit Magadhi to Sanskrit, by Vijayarājendra Sūri, 7 vols. New Delhi: Logos Press, 1985.
2nd edition (a photographic reprint of the 1st ed.):
Śrī Abhidhāna Rājendra Koṣa, by Vijaya Rājendrasūrīśvara, 7 vols. Ahamadābāda [Ahmedabad]: Śrī Abhidhāna Rājendra Koṣa Prakāśana Saṃsthā, 1986.